3745
R9P7E4

The University of Chicago
Library

with the [illegible]

RUSSIA, POLAND, AND THE JESUITS;

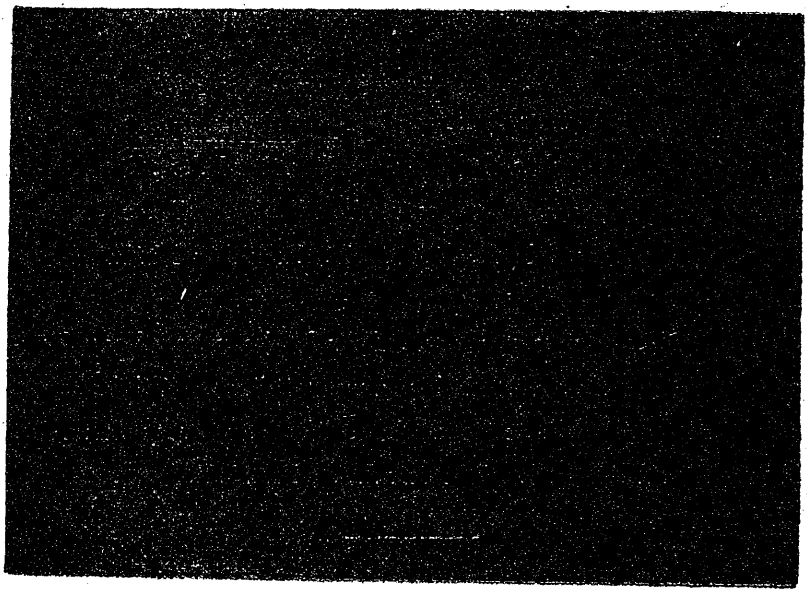
OR, THE

ROMAN CATHOLIC CONSPIRACY AGAINST THE LIBERTY OF EUROPE EXAMINED.

By I. H. ELLIOTT.

O MISERI, QUÆ TANTA INSANIA, CIVES?
CREDITIS AVECTOS HOSTES? AUT ULLA PUTALIS
DONA CARERE DOLIS DANAUM?

Fac-Simile of a Paper distributed in a Manufacturing District of England.
Green is the rebel colour of Ireland.



"WE ALONE KNOW HOW TO PREPARE A REVOLUTION, COMPARED WITH WHICH ALL THEIRS (THE PROTESTANTS) HAVE BEEN, ARE, AND WILL BE BUT PIGMY INSURRECTIONS."

"*Jesuit Conspiracy*," ABBÉ LEONE.

LONDON:
G. J. STEVENSON, 54, PATERNOSTER ROW.
PRICE SIXPENCE.

with the wrig's respects

RUSSIA, POLAND, AND THE JESUITS;

OR, THE

ROMAN CATHOLIC CONSPIRACY AGAINST THE LIBERTY OF EUROPE EXAMINED.

By I. H. ELLIOTT.

O MISERI, QUÆ TANTA INSANIA, CIVES?
CREDITIS AVECTOS HOSTES? AUT ULLA PUTATIS
DONA CARERE DOLIS DANAUM?

Fac-Simile of a Paper distributed in a Manufacturing District of England.
Green is the rebel colour of Ireland

Pius or Victoria.

"WE ALONE KNOW HOW TO PREPARE A REVOLUTION, COMPARED WITH WHICH ALL THEIRS (THE PROTESTANTS) HAVE BEEN, ARE, AND WILL BE BUT PIGMY INSURRECTIONS."

"*Jesuit Conspiracy*," ABBÉ LEONE.

LONDON:
G. J. STEVENSON, 54, PATERNOSTER ROW.
PRICE SIXPENCE.

BX 3745
.R9P7E4

Of three demands which were made on Poland by Russia (1764), the third was, that full toleration should be granted to the Dissidents; in this lay the germ of nearly all the future troubles. Let who would make the demand for equality of rights between the Dissidents and the Roman Catholics, the demand was not only just in itself but essentially constitutional. It was guaranteed by one of the last treaties made with Sweden, that of Oliva, and the right was more than one hundred years old; and guaranteed also by England, Brandenburg, and Denmark. The proposal, however, was received by the Diet with bigoted indignation. When the bill was submitted to the Diet, the clerk was cried down, and there were some deputies who drew their swords and threatened him. Under excitement, resolutions were passed which *restored* the odious enactment of former years, when the conditions of the Peace of Oliva were most signally violated. (*From Dr. Latham's "Nationalities of Europe."*)

The Dissidents were persons in Poland who were of any denomination whatever, provided they were *not Roman Catholics;* and especially including Protestants, who had been once very numerous. Even a liberal Romanist might be called a Dissident.

Man forgets, God forgives, but the hatred of a Priest endureth for ever.

THE UNIVERSITY OF CHICAGO
LIBRARIES
CHICAGO, ILL.

1478110

RUSSIA, POLAND, AND THE JESUITS.

"The Roman Catholic religion is the most powerful conspiracy ever formed against the liberties of mankind."—ADAM SMITH.

IT is too common in this world that "things are not what they seem;" the mere outside appearance of objects is enough for the multitude, and always will be. The policeman seizing with resolution an unmanageable street ruffian, the executioner inflicting due pain upon a scoundrel, or the powers that be coercing in any way, with humane severity, rioters and rebels who burn, pelt, wound, and destroy whatever works of men's hands are protected by law, by the agency of kings, priests, or soldiers, are all sure to provoke the antipathy and disgust of the bystanders; but when these same unavoidable sufferings shake the nerves of men of learning, of philosophers and statesmen, as if they were hysterical young lasses, surprise is soon replaced by deep feelings of dismay and despair, because one abandons all hope that good institutions can be ever obtained and made sure, or bad ones be destroyed, even though they be but painted sepulchres.

A large part of the British nation has indulged in the luxury of one loud and angry emotion—mere emotion it has been—against the Russian Government, and of as strong and affectionate sympathy with the Poles who are in a state of rebellion. Scarcely one person, either as orator or writer, has inquired with impartiality into the merits of the affair. The whole House of Commons, except Mr. Newdegate, discharged a vigorous fusilade

against Russia. The press has been entirely on one side, and and wherever two or three have been gathered together, the poor Poles have been objects of tears and pity. There is much error in all this, and error of a practically dangerous kind to the interests of Great Britain, or, what is almost identical, dangerous to the interests of civil and religious liberty all over the world. Poland has been a troublesome country for some centuries, weakened by its own violent internal dissensions, the result of natural temperament and of a bigoted religion, and as a common nuisance it was at last seized and divided between three powerful neighbours. The act was arbitrary and unjustifiable, but it is now quite useless to continue to make a noise about it. If restitution and restoration of all such wrongs be insisted on, England would be denuded of much of her greatness; it is a dangerous thing for nations to be too critical about their titles.

The Poles, either in the hands of Austria, Russia, or Prussia, have in fact lost nothing practically by the infamous partition of their country among these strong Governments, who were prepared to rule them comparatively well, had they but the sense to have known it, the sense to submit, and make the best of the theoretical evils they could not help, and which indeed they brought down upon themselves. If Poland had been all taken by Austria, men would have heard not a word about the infamous seizure—the infamy being, not in the seizure, but in the people who made it. Orthodox Austria might have quietly taken the whole; but it was the share obtained by heretical Prussia and schismatic Russia that constituted the gravamen of the offence.

On-lookers feel none of the passions and bitter mortifications of a conquered race, from a frigid and clear eminence they see only the expediency and the utility of the subject, or would see only that, if they were not misled and blinded by the artful sophisms of a skilful body of conspirators, the Jesuits, of whom more by-and-by. These Governments were able and willing to develop the resources of Poland—to make life and property more secure, and the people more happy, than

when the Poles governed themselves. But the Poles could not see all this, and their guides and leaders, the priests and the Jesuits, would not allow them. They had other policy than to invite them, like the Marquis Weilopolski, a really honest patriot, to submit to their condition and make the best of it, just as these same agitators, priests and Jesuits, have another policy with regard to the poor Irish than to invite and persuade them to submit to an unavoidable fate determined long ago, and to make the best of their condition under British rule—a rule inconceivaby more just and righteous, and happiness-producing, more intelligent and efficient, than any rule they could exercise over themselves, with or without their priesthood.

Weilopolski, an enlightened Polish nobleman, has long urged the Poles to abandon their desire to remain a separate nation, and to merge themselves into the great Sclavonic nationality with Russia at their head, and for this wise counsel he has become the man whom the Poles hold in utmost detestation, while the Russians, though they have employed him, regard him with envy and distrust. The Poles say he is sold body and soul to Russia, and they consider any means of getting rid of him *allowable*. He has been shot at, stabbed, attempted to be poisoned, and his whole family persecuted by secret tribunals —the usual fate of real patriots in all times and nations.

What the rebel does at home and against his own is one thing; each man, each rebel must—there is no help for it—do what seemeth good in his own sight, and he must risk all the consequences; but it is not for dispassionate on-lookers, for half Europe and for all Great Britain, to cheer him on in his rebellion—those who are without passion, and who know the pure merit of his case, not only as regards himself, but as regards the interests of contiguous countries.

Admitting, once and for all, the iniquity of the partition in theory, it is a thing not to be recalled, and there have been few grievances of which the Poles have subsequently had much reason to complain, except such as arise from their own obstinancy and the stern habits of rule which obtain in the east of Europe, and with which we of the west have no more busi-

ness to interfere than we have with their raiment, their diet, or their religion. Their ways are not our ways; we cannot correct the evils of all the world, nor should we meddle with any at all, unless we can clearly see our way to do some practical good, and especially unless we are sure that we do not injure ourselves. Harm done to Great Britain just now—anything done to weaken her power and influence, is harm done to the civilization of the world; and it is the policy of the Jesuits, who are very powerful in England, to embroil us with foreign nations. When people are conquered, they must either submit, or continue to resist at their own peril: nothing can justify any foreign interference.*

The Russian Government has desired that the Polish language should fall into desuetude; a very enlightened and philanthrophic desire, good alike for the Poles and the Russians; just as the decline of the Welsh language has been of

* When Nicholas visited Warsaw in 1835, in reply to an address from the municipality, he said:—"I am glad to have this opportunity of speaking to you, as this is the first time that I meet you since the disturbances, and it is necessary that our mutual position should be clearly understood. If you abandon your dreams of distinct nationality, of an independent Poland, and all such chimeras, I will overlook the past, and will do you good in spite of yourselves; but, if not, I have erected the citadel outside Warsaw, and I give you notice that at the first movement I will bombard the city. I will lay it in ashes; and in that case you will certainly not get me to build it up again." This speech is reprobated by our press as a threat "worthy of the tyrant" who uttered it. Is it not just the plain straightforward sentiment which any governor is justified in making to a people whose rebellion he had quelled? Let there have been such a rebellion in Ireland (*and such a one there soon will be*), and the English Government with full propriety would have made such a speech to the Dublin Corporation. Indeed, one has only to change two words, *Poland* for *Ireland*, and *Dublin* for *Warsaw*, and we have a very proper speech ready made for us. Why not? The conquered must submit be their cause just or not, and just or not just is a matter of opinion. The King of Naples must submit, yet he thinks his cause a just one, or if he will not submit he must take the consequences of further resistance. What is the language held out by the Pope to the King of Sardinia? Read the bull of hellish damnation which he hurled at the King when he excommunicated him, and the words of the Russian Autocrat will be those of Christian mildness and mercy. But our English press, in the hands of Jesuits, dare not fairly discuss any European question of religious politics, and there are now no politics in Europe which are not mixed up with religion, or rather with priestcraft.

immense good to the Welsh people, of much more good than it has been to England, and just as the further decline of the Irish language will be of immense good to the Irish people, and therefore the Polish and Irish priests oppose it. One language, one money, one law. Where the French sword has conquered, much good has been permanently done by their laws, by their Code Napoleon, by their money, and their weights and measures, which they carried with them, and left behind them. The Russians desired, and very properly, to make the education of youth subservient to a large national loyalty, and especially did they desire to introduce the reading of the Holy Scriptures, and a religion more tolerant and civilizing than the Catholic faith—all of which would be of more good to the Poles than to the Russians. The Russians saw that while the Poles, like our Irish, were under the yoke of their fanatical Catholic priests there would be no peace; they therefore made some unsuccessful attempts to discountenance that faith; and surely it is not worse for the Russians to do so than it is for Catholic states to coerce and destroy, as far as possible, all forms of religion but their own—seeing especially that, in the judgment of cool-headed on-lookers, neither schismatic Greek Church, nor heretical Protestant or Lutheran Church, are so inimical to human virtue and to social improvement as is the Romish Church. Aside, then, from the mere ignorant prejudices of the Poles, there is nothing in their condition that justifies any interference by others. If people don't like what is good for them, they may kick away the good, or try to do so, but it is for none to help them but those of their own kindred opinions. It is worthy of note that at the very time the Romanists rebel against the Greek Church, the Provincial Diet of the Tyrol has resolved that there shall be nowhere in the Tyrol any *public Protestant worship*, and also that no Protestant shall possess land there, except by special personal permission.

A careful examination of the papers issued by the Polish party themselves will show they have little to complain of but the punishments usual according to the fashion of the country, and not exceptional, inflicted on them by their masters when

they have rebelled against a Government which desired to be most useful to themselves. We hear of cruelties, of massacres and the like, but they are only the sad and unavoidable incidents of rebellion and of war. Of course the conquering power inflicts more wounds and death than the subjugated can do, or they would not be subjugated. Many Poles have been destroyed by their conquerors—who, however, have done no more to them than the Poles would have done themselves, had they, the Poles, been the conquerors.

Dreadful suffering was the sad fate of the republicans of Paris in 1851, of the Arabs of Algiers at the hands of the French, of the combatants before Fredericksburg, of the men, women, and children at Magdeburg in the Thirty Years' War, to say nothing of the almost extirpation of the people of the Netherlands during Philip II.'s time, all which ought to afford strong reasons against inconsiderate rebellion, which means war to the knife, and the extermination of one—possibly of both the combatants. We are horrified at the Conscription in Warsaw, as if Governments had no right to raise troops how they please, and as if there was no Conscription elsewhere. We had our pressgang once upon a time, and must have it again when the terrible difficulty returns. In France the Conscription is severe enough; but it is complained that an especial severity was applied in Warsaw, and elsewhere in Poland, and why not? The Russian Government saw a class of persons organizing themselves in determined hostility; they therefore took harsh, efficient, and from their point of view proper measures to get rid of the rebels. If they will fight, said the Russians, it is better that they should go to distant parts of the Russian empire, and there fight Russian enemies, than remain at home, and set one portion of the same subjects against another portion. When affairs come to such a pass, there is no standing on nice law points—*habeas corpus*, Bill of Rights, &c.; it is either "You knock me down, or I knock you down." In the Indian mutiny we did harsh things; harsh, but most righteous and proper. People cannot fight with feathers and rose-water. If the Indian rebels had had a well-organized body of

friends and allies in the Court of Rome, there would have been the same outcry against us; however, as it was, the outcry was attempted, and by the same agency. The Pope himself—he who says he is "God on earth"—a short time ago, finding some of his subjects displeased with his Government, sent a body of Swiss Guards into Perugia, and killed, put to the sword, massacred, a large part of the population, men, women, and children—a very abominable yet a very proper thing to do from his stand-point, and one which was never censured by Mr. Pope Hennessy, by Sir George Bowyer, &c., because their affections are with the Pope and with his sort of government. If report says truly, banditti, with all the dreadful incidents thereto belonging, roam over South Italy with the approval and connivance of the Pope. Yet such cruel and detestable means as those which he adopts of putting down a new, *i.e.*, a revolutionary government, have not been disapproved in so indignant a manner by those who are active in getting up meetings here in behalf of the poor Poles. That the Catholic party, which is becoming in England more numerous and powerful every day, should commiserate the Poles, is reasonable enough; but that others, and of the opposite party, should join them is indeed marvellous. This is a striking evidence of the skill of the Jesuits, who are judiciously distributed over our English press, and who by that means master its policy, and write up with great subtlety and consummate effect any cause they favour, and who with great adroitness keep entirely out of sight the true bearings of every question, as they now do especially this of the Poles. Strange allies do our English liberals find themselves acting with in this Polish affair: not only with very suspicious Ultramontanes here in England, but, of all men, also Count Montalembert; he is furious against Russia—more than is Lord Shaftesbury. Yes, this Count thus refers on a former occasion, in 1820 (and he changeth not) to the death of the Russian Roman Catholic metropolitan, who had been, under the Emperor Alexander, an active member of the Russian Bible Society: "Happily for the Catholic Church in the Polish provinces, death took from them about this time Sestrenzewitch, who had

been during fifty-four years the pest of the country." "These Bible Societies," says Pius VII. about the same time, "are abhorrent to me; they tend to the subversion of the Christian religion, even to its very foundation, a plague which must be arrested by every possible means," but not that Christian religion which says "Search the Scriptures."

It seems that affairs are in course of settlement. The Emperor of Russia is an intelligent man of high benevolence; he is conscientious, sensitive, and unable to bear the uproar which has denounced his Government. Besides, there are, it is also said, financial reasons why the Russian Government should not be odious just now through all Europe, rendered odious, not by its own misconduct, but by the slanders of the Jesuits. Alexander is not an experienced monarch like Napoleon III., who rules, and has ruled; with a single eye to success, and on the whole his success has shown itself not a bad success for France. Yet the same inscrutable, almost superhuman power which is now distracting the counsels of St. Petersburg, has forced, as we all know, the Cabinet of Paris to change its recent policy, which was so beneficent for Italy. This fiery flood of abuse which the Jesuits have poured forth has caused, it is said, a reserved settlement of Polish affairs: a nominal sovereignty will be maintained, and a constitution granted. What sort of constitution can that be which is to hold water in a nation of worthless nobles, counted by the thousand, and of millions of serfs (of peasants), ignorant, dirty, lazy, fanatical, as they always have been, and the dupes of their priests? A constitution and free government for the Poles! such as they are described by a writer in the *Times*, who evidently writes under Catholic influences, and who says no more against them than is forced from him to save appearances, and to keep up a pretence of impartiality. If no better case can be made out than Mr. Sutherland Edwards has done in his correspondence and in his book, the Poles and their cause are worthless. He says:—

"A fraction of the Jews excepted, the inhabitants of the small towns are as hopelessly poor as their brethren in the rural

settlements. Commerce and manufactures remain entirely in the hands of Germans and Jews, who also furnish the few artisans at all required for the exercise of the more refined trades. A Pole, unless a nobleman or a priest, does not seem to aspire above the position of a carpenter, a smith, a miller, or a wheelwright. A middle class does not exist; and time, which in other European countries has worked such powerful changes, has passed by without leaving any appreciable traces upon the intelligent and courageous, yet indolent and light-headed race of the Western Sarmatians. Mourning their former grandeur, and living upon a glory that has long faded away, the Poles have been content to hope for a national revival, omitting to accelerate its date by the labour and industry of successive generations of honest patriots. Instead of railways and manufactures, the triumphant results of perseverance, the traveller, when jolting along in an old-fashioned waggon, sets eyes upon fallow land and far-stretching morass, relieved only now and then by a forest equally boundless with the swamp. *Without schools, without civilization, and subject to the absolute rule of an ignorant and fanatic priesthood,* nine-tenths of the population to this day continue in a state little elevated above the pervading barbarism of mediæval times.

"The Pole is the creature of impulse. If a peasant, he may be described as the most harmless and careless being in the world. Without any wants to satisfy, his æsthetic faculties do not extend beyond the delights of the bottle and the dance. He is indolent in the extreme, and utterly averse from the very notion of order, regularity, and cleanliness; but good-natured, manageable, and full of natural intelligence, if the slightest pains be taken to enlighten his mind, and to keep him to the work in hand. For centuries in a condition of the most abject bondage, he is only beginning to rise above the miseries of his former state. He owns no furniture, no money, no change of clothing. His bread, as a rule, reaches only till Christmas, the intervening period between New Year and July having to be got through, as best it may, upon potatoes and rancid bacon. All his earthly comfort is comprised in the

lavish consumption of gin—that dearly beloved panacea for every care and sorrow, to procure which he pawns his future harvest to the ever-watchful Jew. Entirely in the power of an embarrassed and pitiless landlord, his position has been rendered only more miserable by the abolition of serfdom; and it is but lately that, in consequence of the measures for the hereditary surrender of their allotments, the forlorn poverty of this class begins to recede before a feeling of self-respect and the wish for some little substance."

This is the people that English liberals are toiling to hand over to the full dominion of the Jesuits, who are very formidable already in Russia; and when they have the large area and the huge fortress of Poland all to themselves, out of which they can make excursions or forays on men's homes, on their wives and daughters, and on their property too, and when none dare follow them for fear of a European clamour about persecution, they will keep up a chronic irritation in Russia which will end in a European war.

If the Poles have a separate army, separate constitution, separate language, and a distinct religion, with which no man dare interfere, it is easy to see what will be the consequence to Russia, to Prussia, and to surrounding heretical states. Close on the borders of Russia—more contiguous and more dangerous even than is Ireland to England—there will persist a rebel country which will ever be disturbing *schismatic* Russia, ever demanding utmost toleration all over Russia for the Catholic religion, which toleration they enjoy already in their own country. They will cruelly persecute all faiths but their own at home, and will raise an outcry if Russia should herself require toleration for her own Greek Church, for the Jews and the Lutherans in Poland Proper. The Lutherans, and kindred reformed religions, were numerous for many years after the Reformation, but they have been nearly exterminated by these same Poles who are now screaming out against the religious persecution, the horrid cruelties, that the Russians are retaliating upon them. The present population of Poland is under 4,800,000, of which about 3,800,000 are Catholics, and the

remainder are Protestants, Jews, &c., who have been persecuted down to less than 1,000,000. Let Polish priests enjoy what they call the free exercise of their religion, and these few dissenters from the "National Church" will soon be destroyed, just as the Maronite Catholics, after having been deservedly "whipped" by the heathen but generous Druses, turned round, with the aid of the French, and nearly exterminated them. Certain *Christian Bishops* demanded that 5,000 Druses should be executed; they were recommended to reduce the number of their victims, and they modestly came down to 1,500! In Lebanon, Perugia, Ireland, Poland, the Tyrol, priestly loving-kindness is of the same blood-red colour.*

Notwithstanding the fifty years of rhetoric in favour of universal toleration which has been trumpeted forth in England, the truth remains as John Locke left it, that he who will not tolerate others has no claim to be tolerated himself. Indeed, it is dangerous such an one should be tolerated, and that we shall soon learn here in England: the Catholic party are only waiting for a State difficulty. Russia is already learning to her cost what toleration means when granted to those who take all but give nothing.† Russia is one of the most tolerant states of

* Bohemia, the land of Huss, was the stronghold of Protestantism for more than two centuries, but in 1650 the country was converted to Romanism by the simple reduction of the population from 4,000,000 to 800,000, no less that 36,000 noble families leaving their kingdom for their faith's sake. But the Patent of Toleration issued by the Emperor Joseph II. in 1781, brought to light many thousands of concealed Protestants, and on April 5, 1861, a further ordinance proclaimed not merely toleration, but religious equality in the Austrian Empire. These—the Bohemian and Moravian Protestants—are so poor that none can tell the importance of British sympathy at the present crisis; yet clever Romanists have succeeded in directing this sympathy towards our sworn enemies, and these real fellow Christians are forgotten.

† We read in the *Times* of April 10, *that the peasants are destroying the schismatic churches of Lithuania*—that is, the places of worship of the established religion of Russia, forgetting how tolerant their masters, the Russians, have been to them. We do not read that under greatest provocation the Russians have destroyed Catholic places of worship. This frantic violence is just as if the Irish were destroying "the heretical churches of Limerick or Connemara"—that is, the places of worship of the Established Church of Great Britain and Ireland! Be tolerant yourself, and then ask for toleration.

Europe, the scandals of the Jesuits notwithstanding. Every kind of worship is protected and allowed in St. Petersburg; not so in Rome. Persons serve in the Russian army without any disqualification as to creed; hence the unsafe condition of some portions of that army, and the want of sound allegiance. We shall find that out in England when the next war happens, whether it be a foreign war against some Catholic state, or a civil war in Ireland—for either of which the Catholic party are preparing and prepared. If Russia had been less tolerant, she would have been in less difficulty just now—*much stronger, but not more abused.* The Catholics know this well; they are wise in their generation; they with great judgment will not tolerate an enemy in their own states—they know the danger thereof; but they demand free and hostile entrance into other states, and the bitter consequences all Europe knows. Russia knows it, Holland knows it, Prussia knows it, and the dis-United States of America know it but too well.* Sweden is wise—she will not tolerate a sworn and implacable enemy. Though well rated by our pedantic liberals, we pray Heaven she may cling fast to her prejudices. She has more to fear from the Pope than the Czar.

* From the *Times* Correspondent, New York, April, 1863:—"The words seem to have gone forth to the friends and organs of the Government to abuse England. The Irish and Roman Catholic element prevails here so largely, that abuse of England is sure to be popular, those who agree in nothing else unite in harmonious chorus when that tune is piped. This feeling was loudly displayed at the meeting for the relief of the distress in Ireland, distress which all persist in attributing to the cruel oppression of the British Government. The name of the Queen of England was received with hisses, and when Judge Daly, one of the speakers, was talking of the evils of absenteeism, he was interrupted by a 'venerable person, who called out loudly, 'Give England a dash.' 'No,' said the Judge, 'my venerable friend is wrong, the time has *not yet* arrived for that.' General Meagher, known in Ireland as 'the Meagher of the sword,' said, 'The woes of Ireland are registered for the chastisement of England.' The audience, both male and female, expressed their exuberant delight by cheers and waving of handkerchiefs." The whole of this long letter from New York is indeed very instructive. In all parts of the world old and new, it is the too successful policy of Romish agents to make England hated. England deserves the contrary, but no kindness, no justice, no fairness, no liberality will in the slightest degree appease her implacable enemy the Church of Rome, therefore England should not interfere in the affairs of other people, especially on the side of Rome, who only despises her more and more for her apparent pusillanimity.

Properly understood, this is no struggle for liberty; as reasonably might we expect the Irish to rebel for liberty. The silly Poles are struggling but for a change of masters: the scorpion for the whip—the Russian sabre for the Popish torch—*the Conscription for the Inquisition.** It is a religious rebellion, and nothing else; all besides is mere sham, Jesuitical pretence, and make-believe. There is no Polish clamour raised against Austria, because Austria is of the right faith; there is, and has been, no Guildhall indignation-meeting about *the seizure of Cracow*, yet the conduct of Austria has been all along quite as wicked, theoretically, as has been that of Russia; but, on the other hand, a Garibaldi-meeting was desired at Guildhall, which the then Lord Mayor *refused*; and three several lawful meetings were attempted in Hyde Park, and dispersed by Irish bludgeoners in the face of the police! Strange liberty this in liberty-boasting England, when constitutional rights are trampled down by order of Cardinal Wiseman.

Prussia has been roughly abused also by English patriots, because she has been disposed to make common cause with Russia against a common enemy; and why not? Prussia saw and sees that the rebellion of Russian Poland to-day will be that of Prussian Poland to-morrow; she therefore is disposed to aid Russia. If England were wise—if her Ministers, or some of them, were not lost in senile decreptitude—England would take no part in this rebellion. Poland is the Ireland of the east, as Ireland is the Poland of the west; and Ireland is prepared to scream out Cruelty and Persecution! and to try another Protestant massacre at any time, be it in 1863, 1903, or whenever she finds any real or apparent difficulty in English politics.† Maynooth is a place where priestly rebels are

* It was not against the French invasion in 1809 that the Tyrolese took up arms, but against the annexation of Tyrol to Bavaria; nor was this done on loyal grounds towards Austria, but on account of *the liberal reforms that had been effected by the Bavarian ministers.* The priest-ridden Poles in like manner rebel not for liberty and independence, but because they want something *more stringent* than the Russian Government.

† In 1641 the Irish massacred many thousand Protestants—variously estimated at forty or fifty thousand, and by Sir W. Temple at 154,000.

trained into hatred of heretical England, and into a laborious study of England's misery and ruin. The Romish Church is only a religion in outside-dress: she is really a political institution of the most subtle and formidable kind. She aims at *universal dominion*, and, according to causes now in action, she will obtain it.* She is but the continued existence of the old Roman Empire under a new construction; the skill of the Roman priest now conquers mankind more slowly, but more certainly and enduringly, than did the Roman soldier's sword. The various states of Europe are but the several provinces of the Holy Roman Empire, whose so-called sovereigns are but the military prefects thereof. The Emperor of France is the Prefect of Gaul, who governs with more or less loyalty and submission according as he respects the stringency of the orders issued from Rome. It is at the peril of the prefects of France, of Spain, of Austria, to disobey; the Prefect of Italy (or of Sardinia) is already excommunicated for his resistance. He fortunately maintains his ground just now, and one hopes he may continue to defy the Holy power he has so exasperated; but past experience makes one hope with fear and trembling. One cannot forget the recent fate of so many members of that royal family, nor the fate of that holy monarch himself, who betrayed the full prerogatives of the power he wielded, at the instigation of some of his vassal princes. Pope Clement XIV., in 1773, suppressed the Jesuits by a bull; but

* The Japanese some centuries ago were fast sinking under the encroachments of the Jesuits; converts were made by the hundred of thousand, but the alarm was taken in time. The long-tongued folly of a Spanish officer gave the warning hint of which the Japanese Government took wise advantage, and on the instant they exterminated Popery by the same effectual means that Philip II. exterminated a purer Christian faith out of Spain and other countries. A Japanese minister asked, "How is it your king has managed to possess himself of half the world?" "*He sends priests to win the people, his troops are then sent to join the native Christians, and the conquest is easy*" (*Blackwood*, Jan., 1859). This is what the Jesuits have been doing in Russia; hence many of the Russian officers are of doubtful loyalty. And this is what is being done in Ireland, and in England too, in our own army and navy. The Japanese only did what the Pope did to the Waldenses, and what was done by his orders and warm approval in France in the terrible Massacre of St. Bartholomew, and by the Dragonades of Louis XIV.

he said, "Now, I have signed my death-warrant," and so indeed it proved. Where would have been Napoleon III. if he had not changed his Italian politics?

Surely the Polish question is not one that English patriots, philosophers, and liberals need take much trouble about. That the Emperor of the French should interfere is reasonable and proper; his policy is not quite altogether our policy, and his Church not our Church—unhappily for him and his people. On the will and pleasure of his Church depends his throne and his own personal safety. He, one of the strongest monarchs of Europe, trembles before the enmity of that Church; if he had persisted in his late Italian policy, he would have done as Pope Ganganelli did—sign his death's-warrant. There is no doubt the Emperor desires heartily to promote good government in Italy, to improve that of France, and to be a benefactor to all Europe; but he dare not do his will. A certain *foreign power* has in France, as in England, an army of occupation more formidable than French Zouaves or British artillery; in France that dominant power is 30,000 strong—Priests—in perfect discipline, and devoted body and soul to their chief, the Pope. Let the insurrection succeed in Poland, and, in addition to the same army of priests, there will be a large army of one hundred thousand Polish soldiers, as ignorant as they are fanatical, and as priest-ridden as are the Irish themselves, sworn to obey their common chief, the Pope; and who will be, as they were before the much-abused partition, a cause of discomfort, alarm, and misery to all surrounding non-Catholic states. None will suffer more than Russia herself from her "justice" or clemency to Poland. There will be no rest until the Greek Church is destroyed, or until Popery has excited another thirty years' war in the audacious attempt. Paradoxical as it may appear, Russia and her Greek Church are great allies in the cause of civil and religious liberty, which will be feeble indeed when Russia is won over to the Romish faith.

The Church of Rome has never forgotten nor forgiven the loss of so large a part of her subjects by the Greek schism.

By all means, fair or foul, she has striven for centuries to reconquer them, and the Jesuits have been her chief agents. The following narrative, abridged from a French work by Henri Lutteroth, will show the indomitable perseverance with which this policy has been pursued for a long series of years.

The Jesuits first appear in the history of Russia about the years 1560 to 1580. They worked with much perseverance, but without success, to bring Russia under the See of Rome. They obtained ascendancy in Poland, and thence excited pretenders to the throne of Moscow. They caused the false Demetrius to be crowned, and then the Polish prince Vladislas. The Jesuits were the most formidable political enemies of the sovereigns of Muscovy, by exciting wars and revolutions which had laid the country waste. It was only a wise precaution afterwards to forbid their entrance into Russia; yet they evaded the law, insinuated themselves again and again, and in 1705 founded a college in Moscow. Peter the Great closed this in 1719, and expelled the society by a Ukase, which declares that after learning by his own eyes the conduct of the Jesuits in foreign countries, and expressing his astonishment that other sovereigns tolerated them, he had determined to interdict them from his own states. In doing this, he took care still to protect the Roman Catholic religion, professed by a considerable portion of his subjects. Notwithstanding, the Jesuits found themselves again in Russia protected by Catherine II., as they were also in Prussia by Frederick after their suppression by Clement XIV. in 1773. It is singular that Bishop Stanislas, of Mohilew, authorized the protection of this order, notwithstanding the sentence of the Pope, and that his schismatic Empress allowed the Jesuits to retain all their lands, liberated them from all manorial taxes, and opened to all Jesuits a sure asylum in the province of White Russia. Thus the misdirected toleration of Russia preserved the existence of these moral pests, who might otherwise have been exterminated, all the rest of Europe being against them.

For many years these assiduous Jesuits continued their labours to bring back schismatic Russia to the See of Rome.

Education was their great agent. Incessant irritation was kept up by them in the Russian Government. Counsellor Tourgueneff said at last, "You will do so much that you will be sent out of the country." Notwithstanding all this, when afterwards they were driven out of the rest of Europe, the Emperor Alexander again gave them a home. Worldly notions of gratitude, however, did not restrain their zeal in the work of God and the Pope. They insinuated themselves again as tutors into Russian families, and commenced the work of proselytism. Young Prince Galitzin had been found dressed in hair-cloth, and provided with amulets, by the aid of which Catholics pretend to work miracles and effect conversions. The Emperor was filled with indignation, and he caused further inquiry. A report represented that "Little by little, pushing their audacity and their ingratitude to the utmost, even to a complete disobedience of the fundamental laws of the empire, the Jesuits employ every species of seduction towards the pupils committed to their care, as well as towards others, to tear them from the bosom of the Greek Church, and draw them into their own."

They were expelled from Russia in 1815, a State paper observing "that men shall no longer remain who set the husband against the wife and the daughter against the mother." They have again found their way back, and their handiwork is seen to-day in this Polish insurrection, and also is it seen in their skill here in England, enlisting our sympathies with the Poles as against our real friend Russia, and also fomenting hatred between us and Prussia, who is allied to us now by family ties, and who ought to be still more allied to us by the ties of religion—an alliance which may be of priceless value to us, and which of course the Jesuits are toiling to sever; and if they continue their policy in the English press and in Parliament, we shall in the end, and soon, be hated all over Europe and America. It will be as much as we shall be able to do to keep our own for some time to come. We ought not to cause all men to hope for, and to rejoice in, our discomfiture. Mr. Canning, a long time ago, advised us to keep within *our own orbit*—now it is still more incumbent on us so to do.

Russia has been much too tolerant to the Catholic Church, which desired to send a nuncio to treat with the Pope, not as to the religious part of his pretensions, but quite separately as to his pretensions as a temporal sovereign, which it has been always the policy of Roman diplomatists to confound; and in all his negotiations with Alexander, Pius VIII. rejected all idea of acceding to the separation. The Holy Alliance, a thing which in the purity of its intentions has been so much misunderstood and misrepresented by the Jesuits, was intended to set up "on a new basis that ancient Christianity which had held an important position in former times when the Pope had been the visible head and bond of union, which could not continue to be so now. It was necessary, therefore, to institute a new Christian organization *without a visible head*, and thus give the go-by to the Pope. A Protestant King, a schismatic Emperor, and a Roman Catholic Emperor desired to do this by means of the Holy Alliance, and to establish a union more vast than Catholicism—a Christian nation with no other sovereign than God alone, and from which union the Pope as Pope was abstracted, and to impose upon Romanism a toleration abhorrent to its nature; and of course all endeavours on the part of the three sovereigns to get the Pope to join this alliance failed." Alexander was at this time evidently under strong religious impressions; he formed the Holy Alliance in all sincerity and in purest zeal; and although it broke down, he certainly is not to be entirely reprobated if with such depraved materials as came into his hands—priests, Jesuits, courtiers, and princes—he soon found out that Christianity and Courts were incompatible. He meant well, but the genius of evil was all too much for him.

The Church continued struggling on, and wrestling with Russia, as with all the governments of the world, over whom she has been usually victorious. After the death of the Russian Metropolitan, called in so Christian a spirit "*the pest of the country*" by the present Count Montalembert, Alexander was yet willing to concede to the Pope his *spiritual* ascendancy, but only in such manner as should not be complicated with the temporal power of the Government, under the protection of

which the Roman Church existed and still exists in Russia. Exercising more forbearance than it is ever safe to do with an implacable antagonist, the Emperor granted, in 1817, an ecclesiastical constitution for Russia and the Polish provinces, under which (as in France) no bull could be published, or synod assembled, without the permission of the Russian Government; nor could any bishop or other ecclesiastical functionary be appointed. The property of the clergy and all ecclesiastical revenues were placed under the same authority; no person could be admitted as a noviciate in a monastery without previous Government permission; the Jesuits were also placed under the control of the bishops. They found means to evade all these laws. To restore the full supremacy of the Pope was their darling object; and though expelled from the capital, they retired to their magnificent establishment in Lithuania, where they had a numerous noviciate and a large college, while they insidiously persisted in performing service in most of the Catholic churches of Russia, 674 in number. They spread like a net across the empire from Lithuania to Odessa and Astracan, from Wisebek to Omsk. Being tutors in families (as they are now in England), they insinuated themselves and their religion into great families, drawing within the pale of Rome children belonging to the Greek Church, who, in good faith, were confided to their care for secular education by their parents, but which faith and confidence was abused for proselyting objects.

They even got among the Russian soldiers, whom they tried to convince that they could only save their souls by entering the Romish Church. Extending their intrigues as far as China, they tried to coax the Chinese to expel the Russian mission from Pekin, which was located there for only scientific purposes.

In order to alarm Alexander, a book was at that time written, "Du Pape," setting forth that *Christianity depends entirely upon the Sovereign Pontiff*, and urging the Emperor to acknowledge his supremacy. One chapter of this book is "*On the average life of princes, and on the secret alliance*

between religion and sovereignty." It says, "a violent death is the natural death of princes; what is the influence of religion on the duration of reigns? The average in Christian countries may amount to 25 years. The Reformation has shortened the reigns in Protestant countries. They were in England 23 years; since the Reformation only 17 years; in Russia but 13 years. All sovereignty whose brow has not been touched by the efficacious finger of the Pontiff must ever remain inferior to others in the character of its dignity, in the form of its government, and the *lengths of its reigns.*" None better know why heretical and schismatic monarchs reign so short a time (if it be so) than the Jesuits—that religious order which has defended the doctrine of regicide. Now this book was *printed* in the end of 1819; it did not reach Paris until about the second week of February, 1820; on the 13th February Louvel assassinated the Duke de Berre—a coincidence noticed by the French police! Alexander must have received about the same time this Ultramontane book, and the news of the murder. This did not retard, however, the fall of the Jesuits who, were again expelled from Russia in March, 1820. After having granted benevolent a toleration to a society (of Jesus) that had been itself *reprobated by the Pope* and by all the powers of Europe, schismatic Russia, in her barbarous simplicity and innocence, said "she had a right to expect that this society should remain faithful to the monarch and obedient to his laws." The result proved the contrary. Among other things, the Jesuits were accused of having employed violence to convert the Jews. People were obliged to apply to the authorities for assistance to release the children of Jews from the houses of the Jesuits; and the decree of expulsion further says, "The conduct of the Jesuits having placed them beyond the protection of the laws of the empire, as they have not only forgotten the sacred duty of gratitude, but also those duties imposed upon them by their oath as subjects, they will be sent beyond the frontiers of the empire under the care of the police, and will never be allowed to re-enter the empire under any other character or denomination whatsoever." It concludes, as

did the Pope's own brief for the suppression of the order, by a quotation of that passage of St. James's Epistle in which the bitter zeal and the spirit of contention that produces trouble and every evil work are contrasted with the wisdom from on high (iii. 13—18). By thus borrowing the very passage from Holy Writ which Clement XIV. had himself used, Alexander intended to justify his own apparent severity in the eyes of Pius VII., he who had restored the Jesuits, under the plea that the condition of the Church required the aid of those "robust and experienced navigators." The decree suggests that the only fault Russia committed was that it had not permitted itself to be convinced of the true character of the Jesuits as readily as Pope Clement himself had been.

*** *In* 1847, *the Jesuits provoked the civil war in Switzerland, and Lord Palmerston said:—"The Jesuits were the cause, the original cause of the conflict; it was their presence, it was their aggressive proceedings in the Protestant cantons, which produced that war. . . . I stated that it was my belief that the presence of the Jesuits in any county, Catholic or Protestant, was likely to disturb the political and social peace of that country; I maintain that opinion still, and I don't shrink from its avowal."*

THE END.

W. H. Collingridge, City Press, 117 to 119, Aldersgate Street, London, E.C.

UNIVERSITY OF CHICAGO
44 751 882

BX
3745
.R9P7E4

Elliott 6-25-46

Russia, Poland and the Jesuits.

1478110

Dec 17 '62 Julia Roe
DEC 27 1962 Britannica
APR 16 1963 I. Csiksaentmihalyi
MAY 6 1963 1211 E. Hyde Pk
FEB - 8 1968 P. Baille
5342 Greenwood
MAR 4 - '68 RENEWED
MAR 27 '68 RENEWED
APR 17 '68 RENEWED
MAY 11 '68 RENEWED

BX3745
.R9P7E4

1478110

SWIFT LIBRARY

UNIVERSITY OF CHICAGO
44 751 882